

FOREIGN MISSION JOURNAL.

PUBLISHED MONTHLY BY THE FOREIGN MISSION BOARD OF THE SOUTHERN BAPTIST CONVENTION.

"ALL POWER IS GIVEN UNTO ME IN HEAVEN AND IN EARTH. GO YE, THEREFORE, AND TEACH ALL NATIONS."

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THE JOURNAL.

Since the present editor of the *Journal* entered upon the duties of the editorship in September, 1886, two important forward movements have been made. In May, 1887, the *Journal* was increased about fifty per cent in size. Part of the additional space afforded was given up to advertisements, though only for a short time was any considerable part so used. In May, 1888, there was begun the printing of pictures of our missionaries. Not an inferior picture had appeared, and brethren who had seen the miserable caricatures of men and women which had adorned (?) some newspapers, and who had feared that our cuts would be of the same sort, have had all such fears removed. The putting in of these pictures has cost the *Journal* a considerable sum of money, in two different ways. In the first place, the cuts have been costly. And then, they have occupied so much space that the editor, after surrendering several columns to the Executive Committee of Woman's Mission Societies and to the "Sunbeam Corner," felt that he ought not to cut down the amount of reading matter in the *Journal* any more, and so ceased to solicit advertisements. These, in the preceding year, had brought no small amount of cash into the *Journal* treasury, and the loss of this was no small item in our accounts. But it was given up for what we considered the best interests of the *Journal's* readers, and we believe that we were right in making the sacrifice. This, however, has thrown the support of the *Journal* entirely on the subscriptions received, and makes it necessary that our subscription lists should be largely increased. We have given up what had proved a source of income to the paper, and have endeavored to furnish to our readers a paper fully worth the price asked for it. Many kind expressions of approval of our efforts have come to cheer us in our work. But we need something more, and the main object of this article is to ask for what we need. We need many more subscribers than we now have, and we ask our readers to help us to secure these. If each reader will try to secure one new subscriber, our need will be supplied; and, we may add, the interests of foreign missions advanced.

Once more we appeal to the pastors to aid us in circulating the *Journal* in their churches. The pastor who will carefully read it himself, and catch the spirit of the men and women whose letters are given in it, will find himself better prepared to plead the cause of missions before his people. The pastor who will get his people to take and read it for themselves, will find that his pleas for this cause will be far more effective because made to a people enlightened as to the work itself, and whose hearts have felt the influence of the same spirit which has stirred his.

Many pastors say they want their people informed about the work, yet, when that information is prepared, they will not take the trouble to tell their people where it can be obtained. Whose fault is it that the people do not know?

MAKING MONEY FOR THE LORD.

Some years ago, just after we had joined the church and decided that we must preach, we held frequent conversations with a school-mate, who had also felt himself called to the ministry of the word. One day, with deep sadness, he informed us that the great desire of his heart to preach the gospel must be unsatisfied, his fond hope disappointed. Physicians, after careful examination, had decided that he was suffering from very serious heart trouble, and had told him he must not attempt to preach. It would be almost certain death. Sadly he turned away from the path he had hoped to walk in and entered on a business life. For several years we lost sight of him and did not know whether success or failure had attended his efforts. But since we came into the service of the Board our acquaintance has been renewed, and on this wise: Every now and then a letter comes to the office in which is enclosed a check or draft of some kind, always for a goodly sum of money, and always accompanied with some such request as this, taken from his last: "In acknowledging, please say 'from a friend,' and give no name."

And so my friend is preaching after all. God has given him the ability to make money, and with it he is preaching the gospel his lips were not allowed to proclaim, and *preaching it on five continents*. God shut up his way to preaching in his own land, but lets him go far hence to the Gentiles. From these far-off regions may many hail him in heaven as the instrument, under God, of their salvation. In like manner many of our people can become preachers of the gospel—even foreign missionaries.

THE MISSION TO JAPAN.

At the meeting of the Board on the 7th of January, there was presented the report of a committee, composed of some of our most thoughtful and conservative brethren, who had been charged with the consideration of the question, "Shall we establish a mission in Japan?" This committee, after long and earnest consideration of the question, in which they were aided by conference with Rev. G. H. Appleton, who has been writing about Japan in the *Journal*, and with Rev. Dr. Murdock, of the Missionary Union, reported, recommending that "we open a mission in Japan."

This matter had not only been considered by the committee, but had been upon the minds and hearts of all the members of the Board for several months. So that any action that might be taken would be the result, not of any sudden impulse, but of careful, anxious, and prayerful thought. The Board *voted unanimously to open the mission*, and will make arrangements to do so at an early day.

There were a number of things which combined to influence the Board in this action; such as the attempt made to open such a mission before the war, an attempt thwarted for the time by the providence of God, yet, in a measure, pledging Southern Baptists to the work at some future time; the well known earnest desire of Dr. Yates to see such a mission established; the earnest appeals that come from Japan itself for light and knowledge, and the readiness of the people to receive these; the seemingly providential presence of brother Appleton, whose intimate acquaintance with the people and work in

Japan enabled him to give valuable and definite information about these; the action of the last Convention in adopting the report of the Committee on Enlargement of the Work, in which are these words: "The committee especially commend to the Convention the establishment of a mission in the long neglected but progressive Empire of Japan"; and last, but not least, the pleading of some excellent men to be sent to this special field. We believe that God has called us to enter Japan, and in obedience to that call the Board has acted.

In the report as adopted by the Board, was a proviso, to the effect that the opening of this mission should be undertaken if it could be done without "complication with the Missionary Union," which already had missions in that land, and the Corresponding Secretary was instructed to correspond with the Union with regard to it. This has been done, and not only does the Union heartily approve our entering the field, but most gladly welcomes us as fellow-workers in a work too large for them to do alone. By agreement, our missions will probably be located in the southern and western part of the Empire, while those of the Union are mostly in the northern. Thus there can be no conflict of interests, and no waste of energies caused by the operations of the two kindred bodies in the same field.

We take pleasure just here in adding that the most pleasant relations exist between our Board and that of the Union, not only in regard to the work in Japan, but in other fields abroad and in work at home.

The delay occasioned by the carrying out of the proviso alluded to, has prevented an earlier announcement of the action of the Board, it being thought best to have all these matters settled before any official announcement was made.

And now what say the churches? Or rather what will the churches do? They have already spoken through their representatives in the Convention. Now the time for action has come. The opening of this mission will largely increase the expenses of the Board, and this increase must and can be met only by increased contributions by those whose servants the Board feel themselves to be. Large expenditures of money have always to be made in opening new fields. The outfits and traveling expenses of the missionaries must be provided for, and their salaries and other expenses for three months paid in advance. Will not some of the Lord's stewards cheer the hearts of the Board by sending some extra contributions for this new work? The size of our force at the beginning will depend somewhat on the interest shown by our people. Several first class men are ready to go. Shall we send them soon? Let God's people answer.

TROUBLES AT CHINKIANG.

Ever since the passage of the anti-Chinese bill by Congress last year, the friends of missions have feared that, in a spirit of retaliation, the Chinese government would expel Americans from the empire, or that, at least, the people would be driven to do violence to American missionaries there. The treatment Chinese have received at the hands of our government and people has been well calculated to produce such results. Still, as the months have passed and all remained quiet, the fears of trouble had partly subsided, and we were beginning to hope that there would be no serious interruption to mission work there. Late news has, however, awakened these fears anew. The secular papers have several times of late spoken of troubles at Chinkiang, and among other things, the following recently appeared in the *Richmond Dispatch*:

"SHANGHAI, Feb. 7th. The whole of the foreign community of Chinkiang Foo, with the exception of a dozen customs and consular officials, have arrived here safely. They report that the foreign concession has been almost destroyed; that the American mission chapel outside the concession has been burned, and that the place is in the hands of the Chinese. It is stated that the Chinese officials and soldiers abetted the conspiracy. The American and British men-of-war have arrived there."

This dispatch causes us some anxiety, as our chapel is the only one we know of as

being in Chinkiang, and is situated in a very public part of the city. We are still hoping, however, that affairs are not as bad as reported, and that our property there is yet safe. We are easy in mind with regard to our brethren Bryan and Hunnex with their families, feeling assured that any serious danger to them would have been promptly reported to us by brother Herring by telegraph. By a singular coincidence, the same day on which the above telegram appeared, we received letters from brother Bryan, giving a very bright and cheering account of his work, and dwelling specially on the friendships he had been forming among the natives.

We feel assured that, at the worst, there will be only a temporary suspension of work at Chinkiang, and that any damage done to our mission property will be made good by the Chinese government. Meantime, let us all invoke upon our dear brethren and sisters, in their time of the trial, the richest blessings of our God. They need our prayers.

JOURNAL JOTTINGS.

Brother L. N. Chappell and wife sailed from San Francisco on the 24th ultimo for China. They will probably go to Chinkiang to aid brother Bryan in his work. If prevented from going there at once on account of the trouble existing there, they will stop in Shanghai for the present.

Mrs. Davault has been compelled by the danger threatening her little boy's life, to return to this country. The sympathies of our readers will go out to this consecrated sister, whose lot has been such a sad one since she went to China. Let us pray God to restore her little darling's health.

Brethren Britton and Tatum have arrived in Shanghai and have gone on a visit, with brother Herring, to Suchow, where one of them will locate, the other remaining in Shanghai. Brother Herring writes that his heart is full of joy at their arrival.

We know that all our readers will join us in thanking Miss Mary A. Taylor for her charmingly sprightly letter from Italy. The first one was greatly enjoyed by many readers; we know the one in this issue will be, and we shall all anticipate with pleasure the appearance of another—of others, let us hope.

How grandly the ladies of South Carolina have responded to Miss Lottie Moon's appeal for helpers in Pingtu. Others have done nobly, these have excelled. \$1,180.82 from the Christmas offerings! We may be pardoned for being proud of the sisters of our native State.

Our readers will miss the usual picture from the first page this month. Several reasons combined to induce us to omit it from this issue. Our next will contain a face familiar to many of our readers.

Our needs—i. e., the needs of the Board, are very great and pressing. New missionaries, new fields, new houses of worship, all these with attendant expenses, demand the expenditure of \$120,000 this year. Reader, help to give it to the work.

SOME EXTRACTS FROM HOME CORRESPONDENCE.

Louisiana. A brother sends \$14 for Italian Chapel Fund, and says: "Not having pressed the matter to the extent I might and should have done, feel it a duty and privilege to give out of my private purse six dollars, making the amount, \$20, the ten books called for."

If every pastor felt called on to make good what was lacking of what he might have raised from his churches for our work by proper effort, the Board would soon be clear of debt.

He adds: "Give us suitable houses of worship, with well arranged baptisteries in them, at the principal marts in Italy, and more especially in the city of Rome, and efficient men, called of God, to occupy them, and the entering wedge of the missionary work will cease to rebound when struck by the operatives of the Master Builder, but enter and rive asunder the false papacy, and put to the blush those who ape the teachings of Romanism."

Now help brother Eager to build these chapels.

Alabama. "My mother, an old lady, handed me \$1 and asked me to send it

where it would be applied to the benefit of the heathen."

The hearts of many of the Lord's old saints are in this work. They feel that their time is short, and they long to help it on. See the next extract for another instance of this.

Arkansas. "Please find enclosed \$5 money order. This is for foreign missions. My heart's desire is that God's blessing will go with this. It is not from the church. I tried to get the church to join with me and send mission money. This is my individual gift. I will send some occasionally, when I have it. I am in my sixty-eighth year, and have my living to make by the sweat of my brow."

God will bless this gift. Sacrifice for him lay behind it.

Mississippi. "This \$1.90 belongs to the Sunbeams. I send by their request to you. Society small, and members are little children."

Children once cried "Hosanna to the Son of David," while the chief priests and scribes were dumb, or opened their mouths only to oppose Jesus. And now they are at work for him, while many of his professed followers do nothing, or growl at those who do something. God bless these working children.

Georgia. A sister, speaking of a contribution sent for Miss Lottie Moon's work in Pingtu, says: "God bless it, for there was much of it the result of much self-denial and hard work. Some of our members are very poor, but so earnest and faithful for missions."

Such gifts God does bless.

THE SEMINARY MAGAZINE.

This is not merely a College paper. Some of the strongest men of the country contribute to its columns. A singular feature of the Magazine is that all its profits, beyond actual expenses, go to the boards of the Southern Baptist Convention. At the last meeting of the Convention the Magazine divided \$100 between the two boards; and recently it has given a hundred-dollar-organ to brother Rudd's mission in Parras, Mexico. The next number will be memorial of the late President of the Seminary, Rev. J. P. Boyce, D. D. This Magazine is a fine medium for advertisement, and should be patronized liberally by the Baptists of the South, not only for its own intrinsic value, but for the benevolent use to which it puts all of its proceeds. The subscription price is \$1.00 a year. Address Rev. L. O. Dawson, Southern Baptist Theological Seminary, Louisville, Ky.

The Rev. E. M. Wherry, of Saharanpur, India, states, in *The Church at Home and Abroad*, that the gospel preached in that region has power upon many Moslem minds. So certainly is this true, he says, that the Moslems of Delhi have inaugurated a kind of theological seminary; in which preachers are taught all the objections of Western infidels against Christianity, that they may go forth to oppose the Christian preacher in town and village. Almost any day one may see the missionary or native preacher on one side of a street in any one of a score of Indian towns, preaching to a dusky crowd the unspeakable riches of Christ, while opposite him, but a little way off, may be seen the marilve addressing another crowd, striving to oppose the teachings of the Christians.—*The Missionary*.

Opposers of Christianity in Christian lands are the only ones who declare that Christian missions are a failure. The peoples among whom they are conducted recognize their power, and the supporters of false religions are seeking to lessen that power among their co-religionists.

For the benefit of our readers, who may be accustomed to speak of *Rio, Rio, São Paulo, Mar-a-ham*, etc., we give a partial key to Portuguese pronunciation, which, by the way, is beautifully regular. *I* is pronounced as *ee* in English; *ao* = *oing*, the accent indicating a nasal sound. As a final syllable *ao* is usually accented; *oe* = *oy*, as in *oyster* and *boy*. *H*, except in *ch* and *sh*, is silent. Between two final vowels a slight *y* sound always enters, so we have São Paulo = *Sowng Paw-lo*; Rio = *Ree-yo*; Maranhão (Maranhão) = *Mar-a-nyowng*; João = *Jo-ang*; Bahia = *Ba-ye-ya*.—*Brazilian Missions*.

This is worth preserving in some convenient place. If our mission work spreads, as it gives promise of doing, our people will have to pronounce many Brazilian names.

FOREIGN MISSION JOURNAL.

RICHMOND, VA., MARCH, 1889.

OUR MISSIONARIES.

SOUTHERN CHINA.

YANTON and vicinity.—R. H. Graves, Miss Lila Whilden, E. Z. Simmons, Mrs. Simmons, Mr. McCloy, Mrs. McCloy, Miss Emma Young, Mrs. J. L. Sanford, Miss Nellie Hartwell, Miss North, and twenty-one native assistants and Bible women.

CENTRAL CHINA.

SHANGHAI.—Mrs. Yates, D. W. Herring, Mrs. Herring, L. N. Chappell, Mrs. Chappell; assistant pastor, Wong Ping Hing, chapel secretary, a licentiate—Wong Yung San, secretary, play plan. See T'ay San, pastor. Soochow.—T. C. Britton, Mrs. Britton, Tzu-nye-shang, a licentiate, and chapel-keeper. Chinkiang.—William J. Hunnex, Mrs. Hunnex, R. T. Bryan, Mrs. Bryan, E. F. Tatum.

NORTHERN CHINA.—P. O. CHIFOO.

TUNG CHOW Mission.—T. P. Crawford, Mrs. Crawford, Mrs. S. J. Holmes, Miss Lottie Moon, Wang Him Mission.—C. W. Pruitt, Mrs. Pruitt, G. P. Bostick, Mrs. Bostick, J. J. Taylor, Mrs. Taylor, Mrs. Davault.

AFRICA.

LAGOS.—W. J. David, Mrs. David, P. A. Eubank, Mrs. Eubank, with four native assistants and teachers.

Obolofuta, (P. O. Lagos).—W. W. Harvey, Mrs. Harvey, G. E. Smith, Mrs. Smith, and one assistant. Ogbomoso.—L. O. Murray, native evangelist. Gann.—J. A. Hanson, native evangelist. Hausser Farm.—Albert Eli, native evangelist.

ITALY.

ROME.—George B. Taylor, 52 Via Giulio Romano, J. H. Eager and Mrs. Eager, 52 via Giulio Romano. Rome.—Signor Paschetto. Ancona.—Signor Ferraris. Milan.—Nicholas Papengouth. Venice and Mestre.—Signor Bellonodi. Bologna.—Signor Colombo. Modena.—Signor Martinielli. Carpi.—Signor Fasulo. Bari and Bariola.—Signor Volpi. Naples.—Signor Basile and Charles Papengouth. Torre Pellice.—Signor Malan. Ogliastro, Sardinia.—Signor Arbansich. Iglesias, Sardinia.—Signor Coscu.

BRAZIL.

RIO DE JANEIRO.—W. B. Bagby, Mrs. Bagby, E. H. Soper, Mrs. Soper. Bahia.—Z. C. Taylor, Mrs. Taylor, J. A. Barker, Mrs. Barker. NACIOG.—Senhor Ima. PRINAMBUO.—Senhor Joao Baptista. MINAS GERAES.—C. D. Daniel, Mrs. Daniel, E. A. Puthuff, Mrs. Puthuff, native assistant.

MEXICO.

STATE OF COAHUILA.—SALTILLO.—W. B. Powell, Mrs. Powell, Miss Annie M. Maberry, H. E. Mosley, Mrs. Mosley, Miss L. C. Ocasana, two native teachers, and three colporters. Torras.—A. B. Knott, Miss Sillie Hale. Pulos.—Felipe Jimenez. Babinas, Juarez and Progreso.—P. Rodriguez. Miquila.—A. C. Watkins, Mrs. Watkins. Rio Grande District.—(To be supplied.) San Rafael and San Joaquin.—A. Travino. Galama.—Jose Maria Gomez. Raymona.—Gilberto Rodriguez. Matehuala.—J. G. Chastain, Mrs. Chastain.

STATES OF ZACATECAS AND AGUAS CALIENTES. Zacatecas and Aguas Calientes.—H. P. McCormick, Mrs. McCormick, Miss Addie Barton.

STATE OF JALISCO.

Guadalajara.—D. A. Wilson, Mrs. Wilson, Miss F. M. Russell.

NOTE.—Letters addressed to our missionaries in China should be endorsed via San Francisco. Those to Africa via England.

The postage to each of our missions is five cents, except Mexico, which is 2 cents.

PANGIALLO.

ROME, Dec. 27th, 1888.

Dear Mr. Bell:

Your last letter was so kind that I have been looking forward to writing to you again, but the "woman's work which is never done" has quite shoved my correspondence into a corner.

Rome looks as bright in Xmas gala as New York or Boston, and some people think the Corso (our Broadway) really must be the gayest street in the world. Its very narrowness seems to make the brilliancy of its shops and passing equipages more concentrated, and every now and then it broadens into a square where fashionable "macaronis" lounge and smoke before Paris-like cafes. When we first came to Rome the stores were very poor for a city of its size, and my childish recollection paints the toy shops as few and far between. Since then, there has been a wonderful improvement in this, as in all other signs of luxury, and the display in the shop windows is now enough to charm the most blasé beholder. Perhaps the gaudiest establishment on the Corso is a building occupying an entire block, and boasting an untold number of plate glass windows, which are brightly illuminated every evening with electric light. It is a large variety store on the plan of Stern's or Macy's in New York, and belongs to the Bocconi Brothers, who seem to possess truly American energy and enterprise. They have branch houses in several of the larger Italian cities, but have only completed this "crystal palace" within the last year. A few days ago posters were seen all over the city announcing that Mr. Ferdinand Bocconi, to celebrate the founding of the Bocconi house, would redeem all pawns put into the Monte di Pietà (the Government pawnbroking office) on the 17th, 18th and 19th inst., to the amount of 10,000 francs. No one who has never lived in Rome can imagine what a large part the pawn broker's shop plays in the life of the lower classes here. It was founded originally as a philanthropic system to relieve extreme want, but has become a snare to this improvident people, who slip easily from the lottery to the pawn office. Savonarola was the founder of the Florentine "Monte di Pietà," but his ascetic soul would have shuddered at the use made of it by Romans at Christmas to procure the means for drunkenness and gluttony. They pawn their clothes, linen—anything—even their beds, to get money for the "Cenone," or big supper, which is the meal of the year. The women sometimes go so far as to pawn their corals, usually given them by their god parents, and considered the most sacred possessions. It is not unusual for one of "the people" to "least royalty at his "Cenone," and have no bed to go to when

he is through. As Christmas Eve is a fast day! this supper, which comes off about nine o'clock in the evening, consists principally of fish of all varieties, wine and sweets. You know here each feast has its own peculiar dainty, and the Christmas ones are *torrone* and *pangiallo*. The former is a most delicately flavored candy of honey and almonds, while the latter is defined by Mr. Story as the grand child of plum pudding and nut candy. In my school days, when I sometimes indulged in two cents worth for my lunch, I discovered that "pangiallo" is susceptible of as many grades as a New England pie. It may be a most succulent morsel of raisins, citron, currants and nuts, melting, in one's mouth, or again a rocky, unmanageable mass, dear only to the heart of a child.

But let me come back to the Bocconi Brothers, who have nothing to do with *torrone* or *pangiallo*. They belong to the yet small class of Italian self-made men, and their business started on this wise. Some years ago Prince A. built some woolen mills, or as they would be called in America, a factory, near Milan. You may know that, during the first year or two, the productions of a woolen factory are worth scarcely anything in the cloth market, as the pieces are nearly all defective or of poor quality until the hands have learned their trade, and it is generally quite a problem for a manufacturer to know what to do with his produce, until his men have become experts. Prince A. was in this difficulty, but solved it by disposing of it to the Bocconi brothers, who were young men at the time and semi-protégés of his family. They opened a place for cheap ready-made clothing in Milan, knowing that a bolt of cloth which would not pass muster in the regular market, would cut up into a great many odd jackets and pairs of trousers. Such was the beginning of this prosperous firm. One of the brothers has further increased the family possessions by marrying a flower-girl, who rejoices in the possession of quite a fortune, accumulated through her own exertions. It seems that it is usual for gentlemen to subscribe to a flower girl as they would to a paper; in other words, they pay her a few francs a month to be supplied with a button hole bouquet, whenever she meets them, and I believe it is customary for the flower girl to present the wives of her customers with a bouquet at Carnival. At one time the ladies of Milan, disapproving perhaps of the low character held by the flower girls, raised the question whether these offerings should be received by them. They finally decided that as Teresa (the present Mrs. Bocconi) held such a superior character for integrity and good conduct, her flowers should be accepted, so that at the great Carnival ball that year Teresa was the only one who had the honor of presenting to her patronesses the annual bouquets. Some of us wax very wrathly over the impertinence of this great Chicago-like building thrusting itself in among the grim, stately palaces of the Doria, the Sciarra and the Borghese, but sooner or later we all slip in for pocket handkerchiefs, ribbons and handy Christmas gifts, so let him laugh who wins.

Up to this time Italy has not been remarkable for deeds of public philanthropy, though as in the case of the Ischia earthquake and the cholera four years ago, quick to sympathize and aid; but the daily papers bring us news of a good Christmas deed in Milan. The editor of the *Secolo*, one of the best Italian papers, had a splendid tree for the poor children of that city on Christmas Eve. Each child received four presents—toys and useful articles. The only qualification for a recipient was to be poor and to be a child, and committees of the most worthy citizens were appointed to distribute tickets to all applicants. The whole city concurred in this beautiful charity, and for weeks before Christmas wagons were going about Milan collecting donations from the different merchants. Contributions were received from all parts of Italy, and the result was so fine that the theatre with the famous Christmas tree was turned into an exhibition, at which grown people paid a franc as entrance fee. Of course these fees went to swell the funds for the little waifs who will remember at least one happy Christmas.

Another event lately, has been the publication of the first instalment of Bonghi's "Life of Jesus Christ." Ruggero Bonghi is a professor in the Roman University and one of the most distinguished of Italian scholars and historians, though he has made himself unpopular by a vacillating political course. This book, which is to appear in 70 illustrated numbers, at a cost of two cents each, comes out with a preface which I think will interest you. Here is a rough translation: "This story of the life of Jesus Christ comes before you, kindly reader, in the simplest form in which it has been possible to clothe it. It will contain nothing which is not in the gospels or which does not serve to make its meaning clearer. My aim is to put it within the reach of all, that each one may draw from it, for his spiritual life, that which best suits the needs of his mind and heart. The author will never seek to display himself, and will only endeavor to show the great Person of whom he writes, as he was seen by his disciples. God grant that as writing of Christ satisfies the heart, reading of Him may; and that as the hours spent in the former have been happy ones, those employed in the latter may be so, to many. On that account it has seemed wise to select an edition which might attract the greatest possible number. And now may every one come and refresh his soul, parched by the aridity of daily life, at that living fountain, which the person of Christ has been and will be for all ages."

This Christmas time has been a pleasant one for the little evangelical world which, though busier than ever, seem to draw nearer to each other at this season. All have been or are preparing Christmas trees for the Sunday schools, and we hope to

have a treat for our very diminutive one on the eve of the Twelfth Night. Dining, Christmas day, with our friends of the English Baptist Mission, we found that, at the same hour, a good meal was being set forth down stairs for the unemployed members of their church. Just now we are very much interested in our new *locale*, to be opened to-morrow evening in a modern, but thickly populated quarter of the city, and we cannot help hoping that it will draw the people better than our church, in rather an aristocratic part, can do.

Dear Mr. Bell, if this seems to you rather more like salmagundi than *pangiallo*, please throw it aside, but believe me as warm a friend as ever, of yourself and the *Journal*.

Yours sincerely,

MARY ARGYLE TAYLOR.

FROM BRO. GEORGE B. TAYLOR.

My Dear Bro. Bell:

THE WEEK OF PRAYER

has just closed, and most solemn and pleasant it has been. The English meetings were led by Presbyterians, Methodists, Baptists and members of the Church of England, and were held in a hall recently opened by Major Colquhoun, of Scotland, for evangelical work on the MacAll plan. There was little speaking, but much Bible reading and much prayer. No one threw himself more heartily into the service than Bishop Cheatham, long a laborer in Africa, and now rector of Trinity church, and his extempore prayers were as full of unction as his words. In the short address he gave, were weighty. Another leader was Mr. Probyn, a cultured layman, whose history of Italy is a most valuable book, which I can cordially commend to any who wish to know of the chequered experience through which national unity and freedom came to this classic land. Not only the English, but also the Italian meetings were largely attended and full of spirit.

DEATH OF TWO NOBLE WORKERS.

Doubtless both were rendered more solemn by the death, during the week, of the two very prominent persons who had been wont to be present on such occasions, Mrs. Morgan and Alexander Gavazzi. The former was a wealthy lady of the church of England, who for the last ten or twelve years has given freely her means, her time and her personal efforts to the work of Italian evangelization. She and her daughters labored among the poor women, conducting meetings of their own and helping the various missions (including our own) without any denominational bias whatever. Her kindness and bounty to the poor could not be surpassed, as she gave them both money and sympathy. An orphanage near Rome was originated and carried on by her and her daughters, and will remain a monument to her pious zeal, while her beautiful parlors were the rendezvous of the evangelicals of Rome for prayer meetings and all other gatherings that had to do with the cause of Christ. With strong common sense and force of character, she was full of "the meekness and gentleness of Jesus Christ," and whatever the dissensions or heartburnings among others, she took no part in them, but was the friend of all. No wonder that the departure of this lovely and venerable lady created a profound impression in our circle, and that many true mourners, including poor women she had befriended, gathered around her grave in the cemetery near the gate of St. Paul's!

On the 9th inst., while all the city was a forest of banners in memory of Victor Emmanuel, who died on that day thirteen years ago, "Father" Gavazzi, the greatest man and the only great orator of the evangelicals, had his oft expressed desire fulfilled, suddenly falling asleep in Jesus. When the news of his decease reached us, I immediately thought of that dreadful night when the death of the King rested like a pall upon the hearts of the assembled evangelicals of Rome (as upon the entire nation) and of the brave, beautiful and consoling words that Gavazzi spoke to us. When was there an important, general gathering of Protestant Christians in Rome that he was not present to voice or to lead, in his own wise and eloquent way, the thoughts and feelings of us all? For nearly half a century he was known as an ardent patriot. In the Revolution, he pleaded in the Colosseum and in the Piazza of St. Marco in Venice before vast crowds, the cause of liberty, took part in the defence of Rome in 1849, and after the re-action had to go into exile. In his first year, a stranger in London, he lived upon sixpence a day earned by giving an Italian lesson. It has been well said that his intense love of country helped to make him a Protestant, and when he broke with the Pope, he did not make the mistake of Pere Hyacinthe, Dr. Dollinger and others, but saw clearly that a half-way reform availed little. He was a cheerful old man, simple as a child, with a hearty trust in the Saviour, and his face in death was as peaceful as that of an infant. The red shirt which he wore in his first campaign as a Garibaldian, was upon his coffin, and the hearse was thickly hung with wreaths, as we followed it on foot to the municipal cemetery where, the next day, the remains were cremated in accordance with his own directions.

NEW LOCALE OPENED.

In the latter part of December we opened another *locale*, situated in the new quarter of the city, in which we have three services a week, besides the mothers' meeting, and a Sunday school, which is just beginning. The streets in the neighborhood are not yet well paved, and with the constant rains, one encounters mud which might remind him of a town in the prairies of the west. But this is nothing to the cold encountered in the *locale* itself, where in the severest weather one sits with his feet on the stone floor in a room which never sees the face of the sun, and whose walls, only partially dried, send forth a marrow-piercing chill which I have never felt out-

side of Italy. This is one of the minor discomforts of our work, all the more serious to chilly persons who in their homes are accustomed to carpeted floors, fires and sunshine. Some of us have suffered a good deal in our chapel, but even that is in the temperate zone compared with the new *locale*.

WORK ENLARGING.

Let us hurry farther north, it cannot be colder there, and see what some of our brethren there are doing. The letter of credit sent me by the Board is in favor of the treasurer of the European mission. This is no misnomer and might have been even wider, as our men and our books have gone to Egypt, to Corsica and to France; a call to us has come from Tunis, and lately Sig. Bellonodi, complying with an oft repeated request, has been to Austria. "On the 8th of December," he says, "I preached in Trieste in a private house; the next day I went to the sea to baptize, and on my return celebrated the Lord's Supper, only with the baptized. In the evening, in the house of a German of the Swiss church, there were gathered a company invited to meet me, a company composed of Germans, Hungarians, Slaves, Roumenians, Swiss, Italians and Croats, but all understanding the Italian language. I was invited to preach; I sought only the glory of God and the honor of the church to which I belonged. My God helped me, and all, even the Lutherans, were filled with consolation. Some said, 'we seem to have been listening to sweet music.' One cultured German said to me; 'Our Helvetian and Lutheran preachers give us discourses on the wrath of God, but to-day we have heard the word of Paradise.'" Sig. Bellonodi adds: "There are in Trieste 10,000 Germans, 40,000 Slaves, and I know not how many Swiss. There are no missions there as in Italy. We are the first. There are now ten baptized, and when there are twenty, according to the Austrian laws, they can open a place for public preaching, but in the mean time we can preach from house to house. *** Now I recommend to you and to our Board, to open a mission in Trieste, and we, as the first, will have a good work." I may just add that Sig. Bellonodi's little book on Venetian Baptists in the XVI Century got over into Austria and Germany, which was the occasion of his being called to Trieste.

FAITHFUL UNTO DEATH.

Sig. Fasulo communicates some interesting particulars concerning the sickness and death of one of the brethren of the church of Carpi. This brother was a Roman Catholic, indifferent to religious things, when three years ago a fellow workman on the railroad persuaded him to come to the *locale*, where he was converted and, after a year of trial, baptized. During the long time that he was in the hospital, he resisted all the efforts of his clerical relations, the nuns and the chaplain, to make him return to the Roman Catholic church, and remained faithful to the gospel. Our evangelist was denied admission except on the days and at the hours when the doors are open to the public. On those occasions the bed-side of the patient was surrounded by persons who, from curiosity or other motives, listened intently to hear the word of God as it was read and explained. A large crowd followed the funeral procession to the grave and heard the discourse of the minister. Thus not only did our brother remain faithful amid tormenting persecutions in his hours of weakness, rendering thereby to the last a good testimony, but his illness and death became the occasion of a wider proclamation of "the truth as it is in Jesus."

Affectionately,

GEO. B. TAYLOR.

EXTRACTS FROM LETTERS FROM REV. W. B. BAGBY, RIO.

Dear Bro. Bell:

My last regular letter to the *Journal* was written, I believe, in August. I spoke of several persons who professed conversion and desired baptism. Six of these have been received and baptized. Several more are asking to be received. We are encouraged by the attendance and interest manifested.

PIGRIM'S PROGRESS.

Some time ago Bro. Soper received from some friends in England a fine magic lantern with illustrating views from Pilgrim's Progress. Later he received some views of life of Christ and illustrations of his miracles and parables. These we have made fine use of at several points where we preach, and they attracted great attention and interest. They give us great help in explaining gospel truths to the people. Several times at Bro. Soper's house the large hall has been literally jammed with eager listeners. Several persons in that part of the city show deep concern about their soul's salvation. A lady who attended preaching often at my house and listened most attentively, was present one night when we showed and explained scenes from Pilgrim's Progress. She never attended again, for a few days afterwards she was stricken down and soon died. During the last part of her illness she talked a great deal about the "new religion," and groaned beneath the weight of what she said was a great burden of sins on her back. She had seen Bunyan's pilgrim with his burden, and God impressed the scene on her soul. We cannot tell, but it may be that she at last cast her sins on the great burden bearer, and found peace and rest in Him.

Our paper, the *Brazilian Christian*, is meeting with favor, and we want to keep it at work spreading the truth as long as there are souls to save in Brazil. By "we" I mean our whole force in Brazil. All are united on it and are working for it. We believe that if properly managed it can be made a powerful weapon in the battle against sin and error in this Empire.

NO LIBERTY OF WORSHIP YET.

We are disappointed because the national House of Deputies has so far failed to pass the bill, sanctioned by the Senate months ago, guaranteeing "liberty of worship" in this country. Progress has been made, however, by the discussion of the proposed law in all the papers and in the Assembly (Congress.) The bill has not been defeated. The ministry has simply lacked the nerve to press it forward in the House, and so it lies quietly on the President's table, for the present. It will some day be passed without doubt, and that day is, we hope, not far away. Meanwhile the fanatics are doing what they can against the Gospel.

NEWSPAPERS VERSUS JESUITS.

Many influential newspapers here openly oppose the priest and Jesuitism and advocate religious liberty. Take this specimen, from a recent evening paper: "Everybody may pack their trunks, for the country is ruined. Not a solitary hope remains of saving her. The Jesuits are openly invading Brazilian territory. Besides those which we already have, there promenade the city to-day a goodly number of priestly mountebanks. May the Minister of Agriculture help us! Let his excellency admit every kind of immigrants: Laps, Hindoos, Chinese, Patagonians, Japanese, Calabrians, Turks; let him establish an army of immigration, even of the locusts of Egypt, but for the love of God, let him expel from our land this brood of individuals, profoundly prejudicial to society and to the family, and extremely hurtful to public manners and to the morality of any people!"

The immigration wished for is pouring into Brazil. Thousands are coming from Europe. We must work fast if we take this land for Christ. We need more men in Brazil. Another is needed now in Rio Janeiro. Hundreds of large towns and villages are totally destitute. Great provinces have not a single missionary in them. The people will listen to the Gospel and many will receive it. Who will come and help us? Who will come now?

Pray for Brazil.

[LATER.]

MISS MAGGIE RICE.

I wrote to Dr. Tupper on the 7th inst. and again on the 12th, telling of the sudden death of our dear sister, Miss Maggie Rice. It is hard to realize that she has gone from us forever in this life. Only a few weeks ago she was in our home, in health and strength, with her strong earnest nature, full of hope and full of untiring work in Christ's cause. Her faithful, devoted life in Brazil and her earnest words of warning to sinners and of comfort and help for believers, will bear fruit for long years to come.

SOME WORKERS AND WORK.

Bro. Soper is doing fine service now in Portuguese and preaching well. He has had much to contend with in Brazil in the way of sickness. Has struggled with both yellow fever and small pox. The Lord has a work for him here, and he has a mind and a heart to do it.

Bro. Daniel is in S. Paulo Province, whither he went some weeks ago, but he intends starting very soon (if he has not already gone) to Minas Geraes to locate the new mission. We pray that God may guide him and give him many precious souls in that great province.

Our work in Rio Janeiro, notwithstanding the great heat, is progressing well. Our congregations at the main hall are keeping up encouragingly, and several persons who attend regularly give evidence of conversion. One was received for baptism this week. Our native brethren are a faithful band and earnestly strive to win souls to Christ.

A HELPER INDEED.

Sometimes, the missionary in these distant lands is cheered by the sympathy and help of a countryman who loves and serves the same Master and who is living on the same field. Such cases I believe are not frequent, but they do at times appear. There is now living in Rio de Janeiro a young business man, who since his coming from Baltimore, a year ago, has nobly helped us in our work. An earnest Christian and a firm Baptist, he at once on his arrival sought us out, commenced attending all our services in Portuguese (we have no English services), and showed an ardent desire to do all in his power to aid us. He knew no Portuguese, but he at once began to study it, sent for his church letter and joined our church; and by his prayers, his words, his Christian spirit and his liberality, has endeared himself to all the members of this mission and to our native members as well. He has made rapid progress in Portuguese and now understands the spoken language, reads well and speaks enough to be understood. He is always present and is ever ready to do anything to help in the work. Next Sunday he takes the leading part in Sunday school, and we pray that God may prepare him for great work in this vast capital. Bro. Levering and Dr. Ellis know this helper is. If Eutaw Place Church has any other such young men to send us, they will be most thankfully received and used.

THE JOURNAL.

The *Foreign Mission Journal* for December is at hand, as usual, filled with good things. Dr. Powell's face is enough for cheer and strength. I have had no time to do more than glance over the interesting letters from our brethren in China and Italy. May the continued call from China for new men soon be heeded! Surely it will be heeded, and may the Lord send some one to the great harvest in Japan! The news of the breaking down of Bro. David in Lagos is saddening indeed. God grant that he may yet have many years given him for Africa's salvation.

Yours in our common Saviour,

W. B. BAGBY.

FROM MISS L. C. CABANISS.

MADEIRO INSTITUTE, SALTILLO, MEXICO,
January 12, 1889.

Dear Bro. Bell:

In accordance with your request that I write for the *Journal*, I will send, through its columns, my New Year greeting to you and its readers. May this be a blessed year to all of you, to our F. M. Board, and to our cause every where. I cannot yet report any work that I have done, except in the way of studying Spanish and teaching English to some little girls whose mother, having been converted not long previous, took them from Catholic influence and left them here in the Institute, about the close of our last session (in November.) My regular work, as teacher of English, begins with the opening of next session, on the 1st of February. I already understand a good deal that is said in Spanish, and can say a little myself; hope very long to speak fluently enough to do some missionary work among the people. Our church here seems just now to have bright prospects; we have good congregations at prayer meeting as well as on Sunday. Last Thursday night it was noticeable that there were more women than men; something very uncommon in a Protestant church here. There have been additions to the membership recently, and others are interested. We hope to see still further fruit from the meeting held by Bro. Powell, while at home in December, superintending the building of a house for the school in which boys will be taught and native ministers trained. Bro. Moseley, who will teach in that school as well as in this, returned from the United States in time to take Christmas dinner with us, bringing in Mrs. Moseley, quite an acquisition to our number here, and for himself a true helpmeet in his pastoral work. Her lovely character and bright intellect, with her superior musical talent devoted to God's service, will no doubt have blessed effect. She is acquiring the language rapidly. During the Christmas holidays we enjoyed the presence of our co-laborers at Parras, Miss Hale and Mr. Rudd. The former had been with us since her arrival in Mexico, in November, while she studied the language. Will soon leave us to begin her work. While there was no noisy demonstration in our keeping of the time-honored festival, it was a pleasant season to all here, I think. "On Christmas-eve the bells were rung," rung long and loudly, from more than one church tower; and from the grand Cathedral not far from my window, came the continued peals; reminding me of the words quoted and that I am amongst a people as far from "the light" as were those in baronial halls. I felt particularly grateful for the blessings enjoyed during my first Christmas in a strange land. How sweet to receive tokens of remembrance from home, "my own, my native land," from friends unknown before, came some! To one of the last I cannot refrain from sending my thanks here; not knowing her address and judging she may be a reader of the *Journal*. In the texts of the little booklet sent by Mrs. Louisa Pittman, I shall find comfort and strength, while they will ever recall her kindness.

How it made my heart throb, during the celebration here of the re-election of Pres. Diaz, (on Dec. 1, 2, and 3) in passing down one of the principal streets and looking up, to find myself under the shadow, as it were, of the "Stars and Stripes!" "Our flag," displayed on the United States Consul's house! But I was not home-sick; and could not help feeling patriotic with these people, as I passed under the arches to the beautiful Alameda and admired the decorations; visited the gaily illuminated plazas that night and listened to the delightful music. I felt glad that they have their liberty; are no longer under Jesuit rule. May the time be not very distant when they will, one and all, be "called unto liberty," that higher liberty "where with Christ hath made us free." Bro. Powell is absent from us now, working to that end. We all pray for God's blessing on you who have sent us here and contribute to our support. Let your prayers, I ask in conclusion, strengthen our hearts and hands for the work before us. Sincerely yours,

L. C. CABANISS.

FROM MRS. C. E. SMITH.

FROM ABEOKUTA TO OGBOMOSHAW.

October 29th, 1888.

Dear Bro. Bell:

We left Abeokuta on the morning of the 9th of October for Ogbomoshaw. I, borne by four men (two at a time), and Mr. Smith on horse back. Our household effects, books, clothing, goods for money, &c., about forty loads in all, were carried in bundles on men's heads. We numbered in all about fifty persons. The first day we went only a short distance to a small river, where we pitched our tent and rested sweetly on our canvas folding beds (some of my husband's own make.) After a hasty breakfast next morning we were carried across the river in canoes, horse and all, and by eight o'clock were on our way, with grateful hearts. That afternoon we entered a city called Eruwa. The principal personage of this place is a woman of wealth, "Iya Kankan." We were carried immediately to her place, and after declining a very pressing invitation to occupy one of her houses, (a mere grass covered shed,) we went back to our people in the street and pitched our tent under a large tree, much to the satisfaction of the hundreds of noisy spectators. Our cook prepared us a supper of rice, tea and chicken, the chicken given by "Iya Kankan," which we enjoyed most thoroughly, as we had eaten but little since morning.

Next morning we made another visit to "Iya Kankan" and found her at her morning devotions. She is Mohammedan. A priest in an adjoining room, was chanting his prayers very loudly, while the others were

knelling, faces toward the east. They ceased their devotions, however, upon my entering and received me very cordially.

This woman is a person of really prepossessing appearance, large but not coarse, and though dressed in native fashion, with arms and shoulders bare, yet graceful and dignified in appearance.

In our impatience to leave Eruwa we left our cook and cooked food to follow, and the consequence was we traveled all day with little to eat.

About dark we reached a town, Eseado, (the foot of the hill,) where we camped for the night, and about nine o'clock our cook and boys came up bearing our food, which had soured in the hot sun. The Ball (governor of the town) sent us in a quantity of native chop, (food,) but I had not yet brought myself to the point of eating it. After taking a cup of tea (my husband ate of the native food) I went to bed, not very grateful, I fear.

Next morning I had my first experience in eating goat's meat; I did not enjoy it much, either. We left this place early, and soon came to a native "restaurant," a market shed, where half nude women cook and sell to hungry travelers such as we. Here we had quite a meal, of beaten yam and native sauce, the latter a very stimulating condiment, the principal ingredients of which are oil and pepper.

We reached Iseyin, a city of about 20,000, about 2 o'clock p. m. on Saturday, very hot, weary and hungry. Here the Episcopal agent took us in, and gave us a room. Though rude, it was very airy and large, and we were very thankful for it.

Sunday we spent very quietly and peacefully, and attended the "service" in the morning. While we do not approve of their cut and dried way of doing things, yet we were glad to see the gospel light shining (though dimly) in this dark place.

In the afternoon we went to see the king, who proved to be a very amiable sort of a personage. When we reached his house, which from the outside is no more pretentious than the others, we waited a few minutes only for an invitation to enter. We found him dressed in a rich velvet robe, with a crown on his head, sitting on a mat on the ground floor, surrounded by a number of his wives and advisors. He was resting himself against a cushioned stool, with his bare feet on a pillow. He received us very pleasantly, and after a few common place salutations, he, in a spirit of fun, offered Mr. Smith some of his daughters for wives. Finally he said he would trade all his wives, about 200, for Mr. Smith's one. We took the opportunity of his jesting to speak against polygamy, to little purpose I fear. Our Episcopal friend says the king often goes to his church and says his only objection to the religion of the Bible is that it is too pure. Next morning we set off on our journey and soon came to a river of considerable size, where a novel scene was witnessed. Great numbers of boys and men were crossing the river on large flat gourds, which float like corks. The carriers place the loads on the gourds, while they get in the water and, putting their arms round the gourds, clap hands with the boat-man, and so float or swim across. Fortunately for me there had been a small canoe put there a short time before, which we were permitted to use, after much entreaty. Passing through some beautiful country we reached Oyo gate about 9 o'clock. Just at the right, on entering the city, is our old mission lot. There is little to mark the spot now, only the foundation of the old house and a well partly filled with debris. The location is a most beautiful one. The surrounding country reminds me of the prairie lands of Illinois, and judging from the production, the soil must be very fertile. Here it was that Bro. Reed was shut up for about two years by interior wars. He was obliged to farm for a living and, it is said, finally to wear native dress.

As we stood on the mound of earth where once was the old house, we could but look up and think, "O Father, the work is thine. Why is it that Oyo is not the seat of a flourishing work? Thy kingdom come, Thy will on earth be done." In plain view, near the heart of this, the capital of all the Yoruba country, near the king's place, is seen one solitary tin roof on the house of (Padras) Catholics.

After some trouble with the burden bearers, we got away from Oyo, and just escaping a heavy rain, found a resting place for the night at a house, where we slept sweetly until morning, when, taking a cup of cocoa and a few crackers for breakfast, we gathered up our loads and were off for Ogbomoshaw. About 11 o'clock we reached the mission house of Ogbomoshaw. Our agent and wife were glad to see us, and we, I trust, were truly thankful to God for his protection on our way, and thankful too to be under a roof that we may call our own, though it is any thing but home-like. We are praying the Lord of missions to send us help here. We do hope that it may be soon. We are so weak and the work to be done so great! We are very thankful for the one promised, but do hope it will be three instead. Many thanks for the interest shown by the Board and other friends in the African mission. May the good Father bless them all and raise up many more earnest friends and workers for this work.

Very sincerely,
CYNTHIA SMITH.CHEERING NEWS FROM REV. Z. C.
TAYLOR, BAHIA.

In December I made a trip by invitation into the interior and up the coast some 45 leagues. In Villa do Conde I baptized two, and another of the same town on the wayside in a beautiful stream. He was going with us to carry back horses. At Timbo, terminus of railroad, stopped a day and preached to a good crowd. Stopped over a day at Alogoinhas and baptized three happy converts on December 24th, after midnight. There is a good deal of interest in this place. Bro. Borges, our new helper, went

with family to Alogoinhas, January 6th. He is the best native evangelist we have in Brazil. Hope this year to make several tours with him. We are having 15,000 tracts printed for this interior work. Expected to be off in a few days to Jacobina, 80 leagues interior, where one of the first citizens of that city has offered his house for preaching. We have a good house for preaching selected and expect to buy as soon as exchange favors us.

Z. C. TAYLOR.

Bahai, Jan. 11, 1889.

SETTLING DOWN.

MISS FANNIE E. RUSSELL—GUADALAJARA.

Several months in a given field furnishes time for observation and experience to wipe out any errors which may have arisen from preconceived notions, as well as to strengthen faith in those truths which enthusiasm clutched at the start. The work in Guadalajara is not discouraging, except in so far as religious indifference makes it so. Our city might be denominated a miniature Rome, so far as that special feature is concerned. Baptist work is scarcely two years old; yet the weekly congregations compare most favorably with those of sister evangelists. It becomes us to be just to ourselves while generous toward others. Mr. Wilson is making daily efforts towards securing a house in which to hold preaching services in the most neglected parts of the city. One of the "liberals" to whom Bro. Wilson applied, reported that while he hated the priests, and would be glad to rent his house to a Protestant, yet he had a small store connected with it which would cease to be patronized so soon as evangelical services should be commenced therein. For filthy lucre's sake, therefore, he declined. Money is the god here as in other countries. May this curse never rest upon the fair home land! Not only is the plan on foot for opening this new city station, but for one in San Pedro as well. This last named place is a town several miles from Guadalajara, but having street-car communications with it.

So much for the out-look. In actual fact, day by day, the sure work is going on. Painstaking and laborious as a student, Bro. Wilson is sparing no pains to "feed the flock of God." House to house meetings with the women, conducted alternately by Mrs. Wilson and the other members, promise to be productive of much good. English services for the benefit of the large number of English speaking people who have left the restraints of the home country only to swell the ranks of heathendom, have been commenced, and it is earnestly hoped that many will avail themselves of this God-given opportunity.

The word "heathendom" is used advisedly, for it is no less than that when viewed from the religious standpoint, while on the contrary this city is one of the principal centres of Mexican civilization. With the exceptions of the proverbial Frenchman, perhaps no other nationality can vie with Mexico in producing Chesterfields. Should a Mexican harbor murderous intents toward you, and be forced to perform the deed facing you, it is the candid conviction of this writer that he would say: "With your permission I'll chop of your head," or, "Do me the favor to stand still while I shoot you." It might be said that courtesy is almost a vice in Mexico, since it is indulged in at the expense of truth and sincerity. With a religion (?) which appeals to the wrong side of the best side how can aught but the gospel of God bring strength out of this weakness?

F. E. RUSSELL.

WALKS IN CANTON, NO. 8.

A TA TSIN.

There is a *ta tsin* going on in one of the principal streets; if you would like to see it I will go with you. "What is a *ta tsin*?" "Well, it is a religious ceremony held in the autumn, with the object of propitiating *Ha Kwong*, the Fire God, so that there may not be any fires in that locality during the dry season." The legend of this deity is that he was originally a robber who burnt villages and houses, and so made himself dreaded by the people. So after a while he was deified and is now worshipped as the fire god, and has a temple in almost every chief street in Canton. Many of the beings worshipped by the Chinese are malevolent deities, who must be propitiated in order that they may not bring harm and disaster to the people. The ceremonies last for three days and nights, during which time a procession of gorgeous-robed priests, with a band of music and a number of offerings, accompanied by some of the leading shop keepers, go around to the various shrines in the neighborhood, chanting prayers and burning incense to the spirits supposed to reside there.

Here we are at the street. You will notice that the narrow street is covered over with cotton awning; gay-colored festoons of red, yellow, blue and green cloth are hanging down all along the way. Chandeliers with bright lamps and glass prisms of crystal, green, blue and purple, reflect the light at night and cast there rainbow hued rays as they hang in the sunshine by day. Every twenty or thirty yards you see a box extended across the street above our heads, filled with life-like figures two or three feet high. These puppets you see are moving; there is a man fanning himself, another thrusting his spear into the side of an enemy; there is a boat rocking on the waves, and there an old man bowing. The figures are kept in motion by mice, which are imprisoned like squirrels in a revolving cage and thus made to turn little cranks. This machinery is, of course, concealed from the spectators. The scenes represented are various acts performed in the theaters, and supposed to represent occurrences in ancient Chinese history. The figures are dressed in satins, silks and em-

broidered robes of gold and silver tissue and are quite gorgeous.

At intervals along the street are bands of native musicians, who play night and day, with short intermissions. For a while you hear, as now, the crash of big gongs and drums and cymbals. See that cymbal-player spin his cymbal in the air, catch it and strike again when his part comes in. Now is a piece of recitative, and the singer screeches out his part in a falsetto voice, half song, half recitation. Let us go on. Here is a string band. See that man playing a kind of horizontal harp with pointed thimbles on his fingers, and the other striking the wires of a rudimentary piano with a plectrum. This music, with the accompanying notes of the flute, is more pleasing to our ears than the noisy din of gong and cymbal. The street is crowded now, but at night when the lanterns and lamps are lighted, and more of the people have leisure, the streets will be so crowded near the band stands that it will be almost impossible to pass.

Here is the main "altar." A temporary tower of bamboo and matting runs high into the air. As we stand under it and look up quite a fine site presents itself, reminding one of the Arabian Nights. Carvings of vermillion and gold, tinsel work of elaborate patterns, thousands of lamps with their bright reflectors, fill the building. A profusion of bright and elaborate ornamentation pleases the Eastern taste rather than the grand lines and graceful curves that our more severe taste admires. The Chinese eye would delight in the Arabesque fretwork of Moorish buildings and the elaborate carving of Gothic cathedrals more than in the stately domes and noble arches.

The people come out in great crowds to look at these sights. In the day time fathers will take their little children, and at night crowds of young men and boys will fill the streets.

These services are held in every principal street in the city during the autumn. The business streets often rival each other in seeing who can make the finest display. The shop doors are decorated with handsome lanterns and hanging baskets of flowers. Fine pots of flowers and grotesque plants are set on stands in the street, and fruit stands and cake stands abound. Much money is expended annually in hiring the musicians and decorating the streets. Provision is made against fire and disturbances. The fire engine, gaily decorated with red cloth, stands in the street ready to be used, and policemen, with their bamboo helmets and rattan switches and swords and racks with spears, are seated by the wayside or walking the streets. It is very rarely that any disorder occurs, and the people are usually good humored and polite to each other.

R. H. G.

BOOK NOTICES.

AMAL, THE AMALEKITE. By Rev. Edwin McMinn. 12mo., pp. 315. American Baptist Publication Society, Philadelphia. Price, \$1.25.

The scene of this story is Egypt and the Peninsula of Sinai; the time, that immediately preceding the return of Moses with Aaron to Egypt, and the subsequent Exodus, and the sojourn of the Israelites in the neighborhood of Mount Sinai. The history of the successive plagues that were sent on the land of Egypt, in consequence of the unwillingness of Pharaoh to let the people go, is told in such a manner as to give a clear and distinct conception of the character of the plagues and of the effects of these judgments on the land of Egypt and its people. The whole narrative is well adapted to make the reader familiar with the history of the period and with the Egyptians, the Israelites, the Amalekites, and the Midianites, the nations who were the actors in that memorable series of events.

We have received from the Missionary Union "The Assam Mission Jubilee," a volume of some three hundred pages, containing the papers presented and a brief of the discussions had at the Jubilee meeting of this very interesting mission of the American Baptist Missionary Union. Many subjects of practical importance were discussed, and from these discussions friends of missions can learn much of the practical workings of a mission.

Address Amer. Bap. Miss'y Union, Tremont Temple, Boston.

Just before the last copy goes to the printer, we receive another volume of "The American Commentary on the New Testament," from the American Baptist Publication Society. This volume contains the epistles of James, Peter, John and Jude. There is time only for a few glances at it, but the first of these reveals the fact that the commentary on James is the work of the late Dr. E. T. Winkler. It will be gladly welcomed by the many friends and admirers of this much loved brother, and he "being dead" will yet speak many helpful words here to his brethren. The glance grew to be a long one as we read on and on.

The epistles of Peter and that of Jude are by Rev. N. M. Williams, D. D., while that of John are by Rev. Dr. H. A. Sawtelle.

This volume will take its place along with those which have preceded it, among the

choice, much consulted books in the libraries of pastors and reading laymen. Like the others, it is in plain, simple language, that all can understand, not marred by the technical terms of critics, and the Greek words that annoy and hamper the ordinary reader. This work is suited to all classes and will be valuable to all.

Amer. Bap. Publication Society, 1420 Chestnut St., Philadelphia. 201 pp., \$2.00.

From the same source comes the Baptist Year Book for 1889. Price 25 cts.

SAMUEL WELLS WILLIAMS L.L. D. *Life and Letters, by his Son.*

Next to the name of Adoniram Judson, the name of Samuel Wells Williams seems to us the most familiar among missionaries—outside of our own missionary laborer. In our minds he is associated with "The Middle Kingdom," Perry's expedition, the Burlingame treaty, the Tonic and Syllabic Dictionaries, the professorship of Chinese in Yale College, and many other things connected with China and foreign missions in the east, as well as with several of our own most worthy missionaries in that part of the world. His work for the great cause to which he gave his life, was varied and useful, and his communications, whether letters or essays, are interesting, instructive and admirably prepared. His son, Frederick Wells Williams, has done good service to the public by the preparation of this volume, which is published in the very best style of G. P. Putnam's Sons, of New York and London. H. A. T.

THE GREAT VALUE AND SUCCESS OF FOREIGN MISSIONS.

This book, by Rev. John Liggins, appears in the very nick of time. The great success of missions, reported by missionaries in all parts of the world, and the powerful arguments urged by Dr. A. T. Pierson and others in favor of extraordinary zeal in pressing forward the missionary enterprise, have excited the spirit of hostility to this signal movement of the Kingdom of heaven among men, and many witnesses, some of them quite notable, have recently been rising up, in this country and Europe, to testify against this work of the Lord. But, besides giving facts innumerable to establish the value and success of foreign missions, this book arrays against the aforesaid false witnesses such a host of men, from the most distinguished walks of life, who give testimony to the truth, that the hostile spirit, though legion, would seem to be completely overwhelmed. Dr. Pierson also gives, by way of introduction, a blast from his bugle, that is "worth a thousand men." As we said about the "Crisis of Missions," this book, published by "The Baker and Taylor Co., New York," should find a place in every Christian library in the world. H. A. T.

"Figures cannot exhaust facts. There are results that cannot be reckoned by numbers or reported in figures, and the greater parts of the actual fruits of missions cannot be thus estimated or tabulated. Think of the direct results in the elevation of man as man, and in the creation of Christian communities in the very heart of heathenism and paganism! The gospel lever has lifted whole peoples to a higher level during this century of modern missions; new dignity has been given to manhood and womanhood, and honest toil; new sanctity to marriage and family ties; new security to life and liberty, property and happiness; cruel customs, degrading superstitions, caste distinctions, have been modified and even abolished; and there has been a wide diffusion of such ennobling conceptions as the Universal Fatherhood of God, and the Universal Brotherhood of man."—Dr. A. T. Pierson.

And these blessed results have followed the work of missionaries in all sorts of places and among all sorts of people. Add to the above the following, from the late Charles Darwin, whom no one will accuse of being a witness partial to the missionary and his work:

"In our passage across the Pacific we only touched at Tahiti and New Zealand. Tahiti is a most charming spot. Delicious scenery, climate, manner of the people, all in harmony. It is moreover admirable to behold what the missionaries both here and at New Zealand have effected. I firmly believe they are good men working for the sake of a good cause. I much suspect that those who have abused or sneered at the missionaries have generally been such as were not very anxious to find the natives moral and intelligent beings. They forget, or will not remember, that human sacrifice and the power of an idolatrous priesthood; a system of profligacy unparalleled in any other part of the world; infanticide, a consequence of that system; bloody wars, where the conquerors spared neither women nor children—that all these things have been abolished, and that dishonesty, intemperance, and licentiousness have been greatly reduced by the introduction of Christianity. In a voyager to forget these things is a base ingratitude; for should he chance to be at the point of shipwreck on some unknown coast, he will most devoutly pray that the lesson of the missionary may have extended thus far."

